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ABSTRACT

To enable the student to better his self-image, this project endeavors to give the student opportunity to acquire factual knowledge as well as new experience and skills. Through an integrated program of instructional materials, the 9th grade Oglala Sioux student studies the history and culture of the Oglala people on the Pine Ridge Indian Reservation. The basic materials were collected through interviews with Oglala Sioux elders and available reading materials and photographs. The 6 instructional units cover topics such as: kinship structure, land, economy, games, legends, and government. Evaluation was based on pre-testing and post-testing 9th graders with comparative analysis with 9th grade students in a control group. The appended Curricula Guide lists (1) the general principles and objectives of an Indian Studies Curriculum for Pine Ridge Indian Reservation and (2) the concepts, objectives, attitudes, and resources for each unit of the Ninth Grade Oglala Sioux Curriculum. The texts of the 6 units are under separate covers in this report. (Author/FF)

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THE CHANGE IN SELF-IMAGE OF OGLALA SIOUX NINETH GRADE STUDENTS THROUGH THE DEVELOPMENT AND TESTING OF AN INDIAN CULTURE CURRICULUM

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Abstract

It is important that Oglala Sioux Lakota children gain an appreciation of their uniqueness. It has been generally assumed and studies by psychologists have confirmed that Oglala Sioux children have a negative self-image. To enable the student to better his self-image, this project endeavors to give the student opportunity to acquire factual knowledge as well as new experiences and skills. Through an integrated program of instructional materials, the nineth grade Oglala Sioux students studies the history and culture of the Oglala people on the Pine Ridge Indian Reservation. The basic materials were collected through interviews with Oglala Sioux elders and available reading materials and photographs. The instructional units covered topics such as: kinship structure, land, economy, games, legends, and government. Evaluation was based on pre-testing and post-testing nineth graders with comparative analysis with nineth grade students in a control group.

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Special permission was obtained from the State Historical Society of Colorado for the use of the copyrighted manuscripts of the Dr. J.R. Walker Collection, to be used in the instructional unit Ehanni Ohunkakan.

A special acknowledgement is due the late Maurice Frink, author, who assisted the project in obtaining materials and was invaluable through his own knowledge of the Pine Ridge Indian Reservation.

TABLE OF CONTENTS

Abstract..... 1

Title Page..... 2

Preface..... 3

Introduction..... 5

Methods..... 7

Results..... 12

References..... 20

Appendices

A Objectives, bibliography, etc. for each unit.....
Note..... 21
Curricula Guide..... 22
Unit 1 Ehanni Ohunkakan..... 24
Unit 2 Tiospaye..... 28
Unit 3 Makoce..... 31
Unit 4 Lakota Wolakegnapi..... 35
Unit 5 Itancan..... 38
Unit 6 Lakota Woskate..... 41

B Curriculum Committee..... 45

C Research Instruments.....
Semantic Differential..... 47
Internal External Control..... 56
Self Esteem..... 59
Powerlessness..... 61
Achievement Motivation..... 63

D Statistical Tables.....
Table 1 Initial Testing..... 65
Table 2 Correlation Matrix Initial T..... 66
Table 3 Experimental Groups Basic Data..... 67
Table 4 First and Second Testing..... 68
Table 5 Correlation Matrix 2nd and 3rd T..... 69
Table 6 Data and Comparisons Final Testing..... 70
Table 7 Correlation Matrix Final Testing..... 71
Table 8 Second and Final Testing..... 72
Table 9 Data and Comparisons for All Groups
Initial and Final Testing..... 73

Chapter I - Introduction

The homeland of the Oglala Sioux Lakota people is the Pine Ridge Indian Reservation in South Dakota. This area of land consists of 2.5 million acres, of which 1.5 million acres is held in trust status by the Federal Government. It is the largest Indian Reservation in the State which encompasses six other Reservations.

There are approximately 13,000 residents on the Pine Ridge Reservation with an unemployment rate of 40%. The style of life is reflected in the meager incomes that are below poverty-level. The population attending school has a high percentage of drop-out so that it is the exception rather than the rule, that anyone remains for graduation.

Basic agreement in previous research studies conducted among Oglala Sioux adolescents (e.g. Spilka, 1970, Maynard, 1968) have concluded that the Oglala Sioux adolescent is experiencing significant psychological disorders. It was consistently summed up that the Oglala Sioux students feel it is a sad thing to be an Indian.

A large number of descriptions have been used to describe Oglala Sioux students. These terms have included powerless, rejected, apathetic, paranoid, and alienated. In general, these terms and the research studies show that Oglala Sioux adolescents have a lower self-image than that of White American preadolescents and adolescents.

Unfortunately, most of the general public on the Reservation, both Indian and non-Indian, have come to accept the use of terminology reflecting a lack of self-image. It is readily given as the reason why students fail or quit school. It is also offered by adults as the reason why there is failure in one's own personal life.

The expressed opinion of Oglala Sioux parents do indicate that while they wish their children to succeed in school, they view the school as inadequate to meet their children's needs. In this respect, there is little the school does to respect the culture of the Oglala Sioux. Clearly, the need for subject matter relevant to the Oglala Sioux student was a great need.

This project attempted to meet that need by bringing to each Oglala Sioux student an awareness of his own cultural heritage. The development of instructional materials that would recognize the value of Oglala Sioux history and culture and would encourage the student to stand secure in his knowledge of a proud tradition. It would demonstrate a real merit for the culture and life of the Oglala Sioux people.

The project assembled instructional materials for an Indian Culture Curriculum that covered the entire school year with regular classes held for 45 minutes each day. Several Oglala Sioux tribal members served as consultants to edit and serve as a reference person for a particular area of study. In this manner, a composite of interviews with consultants and use of reference books, articles, or documents were the basis of the instructional materials.

Six units of study were assembled and presented to the students in the following order: Ehanni Ohunkakan (legends); Tiospaye (family group); Makoce (land); Lakota Wolakegnapi (economy); Lakota Woskate (games); and then Itancan (government). Objectives were established for each unit to be incorporated in lesson plans. (cf. Appendix A) These objectives reflected the content of material contained in each unit and pretest-posttest evaluation was completed for each unit of study.

The achievement of each student in absorbing knowledge from each unit of study was extremely high. There was a definite increase in ability to complete certain objectives. This evaluative effort is noteworthy in viewing the entire year. (see Results)

The Indian Culture Curriculum was presented to the nineth grade Oglala Sioux students at Red Cloud Indian School, located five miles from the government agency on the Pine Ridge Indian Reservation.

An experimental group contained those nineth grade students enrolled in the course while those not enrolled became the control group.

Evaluation for a change in self-image was initiated at the beginning of the school year. At that time, both the experimental and control groups were given pretests on five instruments. These included: a Semantic Differential; the Locus of Control Scale; a Self-Esteem Inventory; also, a Powerlessness Scale; and an Achievement Orientation Scale. (cf. Appendix C) End of the year testing was completed for both groups and comparative analysis completed. (cf. Results and Appendix D)

Total expectations were that the Oglala Sioux students in the experimental group would significantly change their self-image by the end of the school year after exposure to the Indian Culture Curriculum.

Methods

Red Cloud Indian School, Pine Ridge, South Dakota, was the source of both the experimental and control groups. All participants were members of the Oglala Sioux Tribe. They reflected the diversity of both economic and social levels on the reservation.

It should be pointed out that the nineth grade students in the experimental and control groups were a mixture of "full-blood" and "mixed-blood". There was no attempt to isolate students by blood measurements. The use of blood quantum measurements is set by the Bureau of Indian Affairs to indicate eligilibility for governmental services. It sets 4/4 blood quantum as a "full-blood" and "mixed-blood" are those having less than 4/4.

The students were children of parents employed in civil service positions in the Bureau of Indian Affairs or the children of less fortunate parents who had no jobs. Several of the students resided with their grandparents or other relatives, in the absence of parents. The age range was from 14 to 16. The use of the Lakota language was just as varied among the students. While strong speakers of the language were in both groups, there were also students who knew little, if any, Lakota.

Prior to the start of the school year, Oglala Sioux consultants were contacted to provide the expertise of local input into the instructional materials. The consultants showed great cooperation in interviews and were remarkable in their throughness in correcting errors. They gave basic support to concepts and objectives to be covered by a particular unit of study. Their enthuasium was evident by the contributions each made in adding a measure of himself to the finalizing of materials for a student.

A committee of Oglala Sioux persons who had received educational experiences and who were concerned with the vitality of Oglala Sioux culture and heritage sat together to cover the concepts and objectives of the curriculum. Their feelings and opinions gave direction for the project staff in developing instructional materials. With this input of acceptable objectives and concepts, it was determined what the committee found important for the child to learn. (cf. Appendix B)

Lesson plans for the school year followed closely the objectives endorsed by this committee. The instructional materials were segmented units that were bound separately for each student. At the conclusion of each unit, the new unit was introduced and thereby a new topic.

The classroom atmosphere contained items which were culturally important to the Oglala Sioux. A large star quilt, bunches of wild turnips, sweet grass and pipes were set alongside photographs of famous Oglala Sioux men. During the course of the year, the student activities resulted in other things to display. A map of the world at the time of creation, the rawhide hoops of a rowdy man's game, and excerpts from the Constitution and By-Laws of the Oglala Sioux Tribe were added to the atmosphere of the classroom.

Teaching the students were two Indian women, one a member of the Oglala Sioux Tribe. Attempts were made to cover the same number of pages collectively so that both classes proceeded equally. A "traditional" form of classroom teaching was followed although the formality was apt to be put aside when activities were being performed. The cooperation of the students's in classwork and activities went smoothly. It was known that a number of the students verbally expressed their pleasure at the tasks to be done. One student, a class skipper, explained that he was proud of himself because he had never missed a class at the Culture Center. Asked why, he responded that the class was his favorite.

Using Lakota words for certain descriptions enabled a non-Lakota speaker to learn important concepts. The Lakota in the legend stories taught the name of particular characters. All students grasped the Lakota useage very well and discarded the English terminology in their talk. Lakota speakers who were fluent often served as the teacher to a classmate who could not pronounce very well.

Essay writing and written questions were utilized as in any regular classroom. Reference work was carried on using the high school library. Filmstrips or films were shown at least six times during the school year.

Activities often went beyond the classroom such as the use of string in playing children's games. Another time came when hair ornaments became the day's attire for students. The entire nineth grade student body took a field trip together to visit Ft. Laramie, a historical site along the Oregon Trail.

Evaluative efforts on the five instruments selected by the project began at the start of the school year. These results were then compared with end of the year results. Data preparation and analysis was performed by Dr. Bernard Spilka, Psychologist, University of Denver, whose efforts in cooperation has greatly aided the project.

Testing Materials

1. Semantic Differential: The procedure developed by Osgood (Osgood, Suci and Tannenbaum, 1957) was utilized to obtain evaluations of eight concepts. Minor changes were made in a few of the polarized adjectives to improve their intelligibility; however, the instrument was otherwise almost totally identical with that generally used in previous research. A total of 20 polar adjective pairs was thus applied with each word of a pair defining the ends of a 7 point rating scale. With a high score denoting a postive attitude, a maximum of 140 points could be realized. The concepts assessed were: INDIAN, SCHOOL, ENGLISH, WHITE PEOPLE, LAKOTA, ME, TIOSPAYE, AND WAKANZA. The word LAKOTA is used by the Oglala Sioux people to describe themselves in their own language. TIOSPAYE means a number of families who are related to each other just as an extended family. WAKANZA is the child or children. (cf. Appendix C)

2. The Locus of Control Scale. Developed by Rotter (1966), this measure was designed to determine the extent to which an individual feels he is the master of his own fate or is internally controlled versus being a victim of circumstances and forces outside of his control (external control). A high score defines external control. (cf. Appendix C)

3. The Self-Esteem Inventory. A brief 25 item version of the widely used Coopersmith Self-Esteem Inventory (Coopersmith, 1967) was used to indicate the extent to which the student viewed himself positively or negatively. This shortened version of the instrument correlates in other work..80 with the 33 items of the full scale not included here. A high score connotes high self-esteem. (cf. Appendix C)

4. Powerlessness. Designated Alienation Factor I since it was derived from multiple factor analyses of large samples of Indian and Anglo junior high school and high school youth (Spilka, 1970), this 17 item instrument appears to assess feelings of helplessness, powerlessness, and futility, tendencies which have been shown to be part of the broader concept of Alienation (Seeman, 1959) and also to relate rather strongly to learning in academic settings (Seeman, 1967; Spilka, 1970). The version used here represents a

strong forced-choice paradigm which did not seem to cause any difficulty to the students. A high score implies strong feeling of powerlessness. (cf. Appendix C)

5. Achievement Orientation. This brief 7 item scale was developed by Spilka in the same research that yielded the above Powerlessness scale (Spilka, 1970). It was the first and strongest factor of a number that dealth with different facets of an orientation toward achievement. As with the above Alientation scale, this measure was shown to be highly reliable and valid for understanding the educational performance among Oglala Sioux school children. (cf. Appendix C)

Procedure

The foregoing measures were administered to the high school freshman students in three class-groups (1 control and 2 experimental) a number of times during the 1971-72 school year. Control Ss were actually distributed throughout the school and were simply students who were not exposed to the Indian culture curriculum. Two instructors began the year with a group (experimental) of their own but due to administrative problems a few of the students were shifted at midyear from one experimental class to the other. Since there were no significant or truly meaningful differences on any of the measures across the three groups at the beginning of the school year it is not felt that this could have a significant effect. In all analyses, the two experimental classes which were taught according to the same formal class plans were thus combined. There was some loss of students in all groups due to failure to continue school. This is an especially common phenomenon at this grade level. Initially, there were 15, 14, and 19 Ss in the two experimental and the control classes. By the end of the school year, this was reduced to 11, 10, and 16 students respectively. A few additional students joined some of the classes at midyear, but they were not employed in the analyses. A total of 19 experimental Ss and 14 control Ss had complete data for both the initial and final testings. Data for an interim testing was only carried out on the experimental Ss and will be reffered to only for aid in understanding some of the findings. The evaluations were carried out in September 1971, February and May 1972.

Data analyses utilized Pearson product-moment correlations and single and multiple classification analyses of variance. In the latter instance, group size was equated by randomly eliminating 5 Ss from the experimental group. Data are thus offered for the total and reduced group. Because of the small samples, the general nature of the measures (meaning not tied tightly to the curriculum materials and classroom situation), where useful for heuristic purposes, statistical significance will be discussed at the .10, .05, and .01 levels.

Results

The achievement of objectives for each unit of study was evaluated in pre and post testing. Generally, the students did very poorly in completing the questions prior to the study of a particular unit. However, the student mastered the subject as is indicated on the post-testing. The following is the results of the use of objectives.

The first unit of study was Ehanni Ohunkakan which covers a series of stories of how the Lakota people came to be on this earth. The mean number of objectives completed prior to this unit was .6 out of 25. After the unit was completed, the mean number of objectives rose to 20 out of 25.

Tiospaye was the second unit of study concerning the family and the pattern of residency prior to reservation years and including early reservation days. The mean number of objectives prior to the unit was 15 out of 40. At the conclusion of the unit, the mean number of objectives completed rose to 31 out of 40.

Twelve objectives were established for Makoce, a study of the land area of the Oglala Sioux covering 1850 to the present. In the pretest, 2.3 was the mean number of the objectives completed. In the post-test, the mean number was 9.1 out of 12.

A games unit was Lakota Woskate in which the students played games and made game implements. The mean number of objectives completed in the pretest was 2.5 out of 10 while in the post-test, the mean number was 8.2 out of 10.

Wolakegnapi pertained to the changing economy of the Oglala Sioux and the new ways of living. A mean of 0 was the number of the objectives completed in the pretest. A post-test gave 6.6 out of 7 objectives completed.

Itancan was the government unit dealing with the old style and new styles of government. Again, a mean of 0 objectives completed in the pretest. The post-test showed a mean number of 6 out of 8 objectives were completed.

This strong improvement after studying a unit helped in the changing of attitudes and gaining more knowledge of one's own culture. It gave strong assurance that the curriculum was successful and the student's were learning.

The results of the five instruments on the three groups is given here in narrative form with tables in Appendix D from analyses of Dr. Spilka.

Table 1 presents the basic data for the three groups on the initial testing at the beginning of the school year. Only one comparison barely reaches significance at the .10 level and this hardly appears meaningful. It may therefore be concluded that for all practical purposes the three initial groups tend to be essentially comparable on the various measures. (cf. Table 1, Appendix D)

The correlation coefficients among the measures computed over all of the groups on the initial testing are presented in Table 2. (cf. Table 2, Appendix D) These reveal a pattern of positive and statistically significant relationships among the semantic differential scales with a few tentative ties of these measures to the Coopersmith Self-Esteem Inventory (hereafter referred to as the SEI). It can be inferred that a general pattern of positive or negative relationships does obtain among the foregoing instruments. In other words, the more the students positively evaluate being Indian, they similarly hold constructive attitudes towards themselves, the school, white people, English and things Indian. The semantic differential Me scale correlates notably (.51) with the SEI, while the latter is related negatively to external control (-.31). Undoubtedly the pattern of high coefficients among the Semantic Differential Scales is partically accountable for by an item style component.

There is evidence here that the students who feel good about themselves tend to evaluate being Indian in a positive light and correspondingly probably have a favorable outlook toward things-in-general. Here such is manifested via views toward White and Anglo educational referents.

Turning to the second testing in which only the two experimental groups were evaluated, we note in Table 3 (cf. Table 3, Appendix D) that some differences now appear, thus a possible teacher effect seems to be demonstrated. The comparison of the means with those in Table 1 indicates that there is a growing of negativism toward English, Lakota and Tiospaye in Experimental Group I, whereas these means remain relatively unchanged for the second experimental group.

There is reason to infer that the teacher associated with the former class may have brought to her students both information and a perspective for which they were not really

ready and turmoil tended initially to result. One has to keep in mind that much of the material presented tends to be alien to the nature of education on the reservation and possibly seems to conflict with other traditional course contents which might be taken concurrently. It should also be noted that there is some loss of subjects which might adversely affect these means.

When the two experimental groups are combined and the sample size is somewhat increased, a number of observations support the "turmoil" hypothesis. Table 4 indicates a general tendency for positiveness to decrease between the first and second testings. (cf. Table 4, Appendix D)

These declines attain statistical significance for ENGLISH, LAKOTA, and ME on the Semantic Differential. A slight but not significant increase does occur in achievement orientation. In addition, the low correlations between the first and second testings for all variables suggests much shifting around in outlook. Previous research has demonstrated high reliabilities for these measures so it is unlikely that this is the problem, but something drastic appears to be happening. Such may be a function of the course; however, one should note that this age seems to be a particularly trying time for youths (Spilka, 1970) and we may be observing a tendency which also holds for the Control group, but unfortunately data is not available for these Ss on a second or interim testing.

Some interesting signs of possible personal change and development are evidenced in Table 5 (cf. Table 5 in Appendix D) in which the correlations among the variables are presented for the interim testing. Obvious differences between the pattern obtained for the first and this second testings are present. The possibly somewhat uncritical positiveness found in the first testing for the Semantic Differential scales have given way to a more discriminating pattern. Though INDIAN only correlates significantly with LAKOTA (.50), it is now notably related to a reduction in feelings of Powerlessness (-.47). The independence of ME and INDIAN may again indicate the hypothesized turmoil occuring as a function of this new curriculum experience for these students. Now we see a considerable strengthening of SCHOOL - TIOSPAYE ties (.66) and the new and strong association between positiveness toward SCHOOL and the presence of an internal locus of control (-.59) plus heightened Self-Esteem (.60). ENGLISH and WHITE PEOPLE are now more strongly affiliated (.49) plus a tie between ENGLISH and TIOSPAYE (.56). This seems to parallel the association of

SCHOOL with TIOSPAYE (.66). These findings may portend both a sense of growing identity plus the development of a more positive attitude toward the school. Note that ENGLISH correlates significantly with internal control (-.48) while ME and WHITE PEOPLE relate .57. Similarly, LAKOTA, TIOSPAYE, AND WAKANZA are more strongly related than initially, again a potential sign of a growing identity as an Oglala Sioux Indian. Especially meaningful is the appearance of a rather strong association between internal control and the ME scale (-.56). One may thus hypothesize that even though there are signs of disturbance possibly due to exposure to the new curriculum there are also suggestions of a growing integration, identity formation, and hopefully, a new appreciation of the significance of schooling.

Continuing our analysis to the final testing, first utilizing all of the available data, a comparison is made in Table 6 over the two experimental groups and the control group. Only two of the differences among the groups are statistically significantly and this seems to be a function of the probably growing difference due to variation among the instructors of the experimental classes as one, that instructing group 2, has managed to maintain or develop a more positive view of being INDIAN and LAKOTA. (cf. Table 6 in Appendix D)

Studying the pattern of intercorrelations for the combined experimental groups (as was done for the second testing since no longer can the control group be regarded as comparable), we note both maintenance and accentuation of some of the potentially positive trends noted during the second testing. The Semantic Differential, ME and INDIAN scales are now positively related (.54) and SCHOOL ties in with both ME and LAKOTA and TIOSPAYE (.55, .64., .64). The association of SCHOOL with internal control continues and can be seen as further personal integration of the students as both Indians and with the school and education. ENGLISH and LAKOTA are identified in a relationship of borderline significance (.38) which might be watched in the future for possible growth. The solid affiliation of ME with LAKOTA (.53) and TIOSPAYE and WAKANZA (.73) also suggest clarity of identification with Indian referents. Even if significantly different patterns are not developing in terms of means, there does indeed seem to be signs that such is growing internally in these students. (cf. Table 7 in Appendix D)

Table 8 compares the combined experimental groups on the second and final testings. Immediately, it is evident that the correlation coefficients between these testings are uniformly and significantly higher than those observed between the first and second testings. The hypothesized

"turmoil" could thus be subsiding; however, there is still considerable indication of intrapersonal change. Where there were almost uniform drops in the means of the experimental group between the first and second testings, there are now regular increases on virtually all of the Semantic Differential indices, but only one of these attains a significance at the .10 level, namely the ME scale. This possibly indicates a recovery of positive attitudes toward the self. Though not statistically significant the overall pattern of shifts does lead one to conjecture that the exposure to this new curriculum seemed to have a disconcerting effect during the first half of the course, but during the second half resolution of these problems began to take place. What we may be observing is a longer term trend of personal growth which can be expected to continue as assimilation of this material occurs following the formal course. In terms of this total pattern of change, there is reason to suggest that the order of content within this new curriculum plus the manner of its presentation needs additional scrutiny in order to reduce some of the initial disturbances and enhance growth earlier. Still, the nature of this material, its deep personal relevance, the history of the setting in which the instruction takes place, etc. may make dissonance inevitable, and such dissonance could well be essential to personal and social progress among these youth.

Lastly, an effort was made to evaluate change over the entire year by calculating a series of analyses of variance in which the Experimental and Control Groups are compared along with the initial and final testings for all variables. Because of the problem of unequal sample size, 5 Ss from the experimental group were randomly discarded in order to effect orthogonal analyses. These results are in Table 9 of Appendix D.

Besides considering this table, a number of cautions are in order. Means will not match for the Experimental group with the previous Tables because of the elimination of five Ss in order to apply this analyses. Though done randomly, it is always possible, especially with a small sample, that distortion can be introduced by this procedure; however, there seemed to be no good alternative available. In addition, for specific subjects within each group, a single score might be missing usually because of failure to complete a test properly. In virtually every instance this meant that on a specific variable for a particular testing, there might be one missing value. This was

replaced by the mean of the group on that variable for the testing in question, a common and acceptable procedure. The reader may be surprised to observe considerable differences in means are accompanied by a failure to attain statistical significance while a small difference may seem statistically "real". This is, of course, a function of the variance available in the test conducted on a specific variable. The relatively small number of degrees of freedom utilized in each test suggest some insensitivity in the analysis but as the knowledgeable reader understands this is probably the most sensitive kind of analysis that could be carried out under the circumstances.

Lastly, it should be noted that the real test of change concerns the column in which the interaction F-rations are presented since the groups and testings main effects deal with totals (e.g. Group effects over both testings and Testings effects over both groups). The latter are simply suggestive. Even if the Interaction effect is not significant this does not preclude the finding of significance between the Experimental and Control groups within any one of the Testings or change within a group between the testings. Discussion will be offered relative to these possibilities; however, such must be considered highly tentative and tenuous and attended to for specific hypotheses for future work in this area.

As can be seen in Table 9, no interaction effects attained a reasonable level of statistical significance, suggesting no differential variation or change between the Experimental and Control groups from the Initial to the Final testing. In other words, where there were changes over the testings it tended to occur in the same direction for both groups. Thus, we note a trend toward more negativism toward WHITE PEOPLE over time, and toward ME. Considering the earlier observed positive correlation among these scales it implies that at this age there may be a growing unhappiness with both oneself and the world and white people are a significant object of both frustration and dislike in the lives of these youths.

We also see a marked change in the view expressed toward LAKOTA and somewhat lesser shifts relative to INDIAN, and WAKANZA for the groups over both testings. The data indicates a growing negativism towards the referent, INDIAN, which is understandably when we remember the correlational tie with WHITE PEOPLE and ME. The finding on WAKANZA seems more a function of a consistently higher score for the Experimental group on both testings than for the Control group and this can be due to greater statistical sensitivity of the test when the final testing data are added to the initial observations. Such is also suggested for LAKOTA.

If we look at individual means for the groups in specific testings, some potential changes are easily inferred even if the procedures applied failed to yield significance with samples of this size. For example, it seems quite reasonable to suggest that the experimental group's attitudes towards SCHOOL improved while those of the Control Group remained essentially the same. The possible growing negativism toward WHITE PEOPLE seems more marked for the control rather than the experimental group, which may intimate that the new curriculum does provide some counter to the growing dissilusionment of young people at this stage of their educational careers. Similarly, the drop on the ME scale parallels this finding on WHITE PEOPLE, lending additional support to this hypothesis.

It seems surprising that the rather notable increase in the attitudes of the Experimental group toward TIOSPAYE, a trend not observed for the control group, did not attain statistical significance. The reasons for this have been explained above, yet is hard not to speculate that we may still be seeing a meaningful positive trend. Why there seemed to be a noteworthy drop on the Coopersmith Self-Esteem scale for the experimental group is most unclear, and, of course, this variation is far from statistically indicative, yet, it may still imply the turmoil mentioned earlier.

It is evident that more was hoped for than was found utilizing the instruments selected for this program. Nevertheless, there are a number of subtle signs indicating the presence of real change. It is not inappropriate to infer from what was presented that the new curriculum exerted an initial disconcerting effect, and this is understandable considering that it represented a radical departure from tradition and the nature of the experiences Indian children have in school and also during their early life on the reservation. It has often been commented that education which is not unsettling really accomplishes little. In fact, significant learning of sensitive issues which must stimulate new directions and forms of thought must be disturbing and arousing of dissonance. This seems to be in evidence here. Recovery, however, also puts in a tentative appearance between the interim and final testings. This leads one to infer that the kind of growth the new curriculum motivates is likely to continue and possible generalize after the course is over. Such "delayed reactions" are not uncommon in significant educational ventures, but it does suggest the possible need to have follow-up experiences which may strengthen and further constructively influence the direction of these changes. More standard

classroom exposures may, however, not be the answer, but rather group experiences in which skillful leaders could facilitate personal expression and exploration by the youth. The possibility of group counseling or Encounter group sessions definitely merits attentions and consideration. The students ought now to be more prepared for an increasingly active role in attaining these new items of knowledge and perspective.

Energy should also be focused on examining the order of content in the curriculum and the manner of its presentation, utilizing the insights of students who experienced this training during the past year. In addition, the students should be asked in depth how they and future students might contribute more, or simply take a more active role, during the course itself. The views of the different teachers instructing in the new curriculum also needs examination both from their viewpoints and from those of the students. Relative strengths and weaknesses should be assessed in teaching manner and in dealing with the various course contents.

It is felt that future assessment of changes might profitably best use the Semantic Differential Scales for the short run, new tightly constructed measures that tie more specifically to the immediate situation, for example, feelings toward the course, specific contents, etc.

One might reasonably hypothesize that situating this course at the high school freshman level placed it at an especially critical place as it confronted youth at a time of great personal turmoil. Unfortunately, many may have been approached "too late" to effect constructive changes or to reverse debilitating tendencies. Feelings of Alienation, Powerlessness, personal inadequacy, for some might now be overwhelming. If so, this suggests making courses such as the present one appropriate to both this and younger and older age-levels. Enhancing pride in self and heritage, if undertaken sooner could forestall many adverse responses and behaviors that put in their first overt appearances between the seventh and nineth grades.

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APPENDIX "A"

Note

The Curricula Guide here appended lists: 1)the general principles and objectives of an Indian Studies Curriculum for Pine Ridge Indian Reservation and; 2)the concepts,objectives,attitudes and resources for each unit of the Nineth Grade Oglala Sioux Curriculum. The texts of these units are under separate covers in this report. Additional copies of these texts may be obtained from Mrs. Vivian One Feather, Red Cloud Indian School,Inc., Pine Ridge,South Dakota 57770.

CURRICULA GUIDE

I. PHILOSOPHY OF INDIAN STUDIES PROGRAM

1. The School curriculum must include patterns of procedures in harmony with adult group thinking and living on the Pine Ridge Indian Reservation.

2. A well-balanced program which fully allows the student to share in the activities will contribute the most to the growth of the individual and the group.

3. Units of study should be planned with the explicit recognition of the specific needs and abilities of the Oglala Sioux chidren who comprise the group.

4. The home, school, church, and other community agencies should contribute together in providing a well-rounded education for every student.

5. The acquisition of certain skills and abilities is necessary to the teaching of Oglala Sioux children and where each skill or ability is lacking, qualified local resource personnel shall be engaged for implementation of the objectives.

6. The Oglala Sioux Indian Culture Center is a place where the student may develop in an atmosphere free from mental embarrassment or emotional strain. In creating this atmosphere, there shall be a provision for freedom in expression and freedom of activity, provided this freedom is conducive to a good learning situation.

II. GUIDING PRINCIPLES

1. The curriculum is based on use of materials that are functional in life. It will be based on an analysis of the most important, the most common. and the permanent values of Indian life.

2. Individuals differ in interests, abilities, habits, skills, attitudes, appreciations, and capacities to learn. Since they develop at various rates, the curriculum must allow for a variety of needs and capacities.

3. The needs of students at each stage of development will be kept in mind for the purpose of selection of materials. It is essential that priority be given to all materials which represent situations important to Lakota children and adults.

4. The activities selected for the course of study should be done in view of the real educational aims and the objectives to be attained. True to life activities should be planned with the aid of local resource personnel. The growth of the individual and the group should be attained through the usefulness of the activities.

III. OVERALL GENERAL OBJECTIVES -

1. To understand the situations occurring in one's life as a member of the Oglala Sioux Tribe.

2. To develop a wholesome outlook, strong ideals, correct evaluation, and an ability to understand both Indian and non-Indian ways.

3. To have self-confidence in one's own future.

4. To develop desirable traits of a good citizen and a good Lakota.

5. To develop an understanding of the events which have contributed to the present-day reservation.

6. To be encouraged to take steps towards the solution of identifiable problems in Indian society.

TITLE: EHANNI OHUNKAKAN

GRADE LEVEL: NINETH

LENGTH OF UNIT: NINE WEEKS

CONCEPT TO BE TAUGHT:

THESE STORIES ARE THE EXPRESSION OF THE LAKOTA PEOPLE

EXPLAINING THE WORLD AROUND THEM.

OBJECTIVES:

1. The student will be to identify Yanpa as the west wind whose messanger is the magpie bird after reading about the Four Brothers.

2. The student will be able to identify the characteristics of little Yum, the smallest of all the winds.

3. The student will be able to name Ite as the most beautiful young woman of the Pte people,who married Tate.

4. The student will be able to name Hu Nonpa after reading an episode showing the wisdom of the wise bear.

5. The student will be able to name Iya as one of the members of the Circle of Evil which his mother headed.

6. The student will give the name of Wa when asked to identify the leader of the Pte people.

7. The student will name the mini watu as germs after reading about the causes of sickness among the Lakota people.

8. The student will identify Wi as the source of all light and energy to the world after learning of his powers.

9. The student will be able to identify Iktomi whose personality is that of a trickster.

10. The student will be able to identify the rock Inyan who began the creation of the world.

11. The student will identify Unk as the mother of all evil beings after reading about the Circle of Evil.

12. The student will be able to identify the source of lightening and thunder which is Wakinyan.

13. The student will be able to identify the mother of all living things after reading the creation stories about Maka.

14. The student will give the name of Woope, the daughter of Mahpiyato, when asked who is the wife of Okaga.

15. The student will be able to give the name of the owner of the tipi which sits in the center of the four directions as being Tate.

16. The student will be able to name Hanwi as the woman who was tricked by Iktomi after reading the episode concerning the feast.

17. The student will name Okaga as the south wind who is most liked for bringing warmth to the people..

18. The student will be able to identify the eldest of the four brothers whose name is Yata.

19. The student will be able to identify the buffalo, Tatanka, as the protector of young girls and keeper of ceremonies.

20. The student will be able to identify Mahpiyato as the judge who was wise.

21. The student will identify Ibom as the cyclone who spread destruction.

22. The student will be able to identify Hanhepi as the black of night.

23. The student will be able to identify Gnaski as the trickster who captured Ite during her courtship with Tate.

24. The student will be able to identify the wife of the leader of the Pte people, Ka, who was noted for her foretelling events.

25. The student will be able to identify Anpetu as the light of day which is the rays of daybreak.

ATTITUDES:

1. The student will understand that an oral tradition has just as much validity and importance as written forms.

2. The student will understand that Ehanni Okunkankan stories form a vital living part of Lakota culture which reflects the historical tradition of generations of Lakota.

3. The student will understand that reasoning in the Lakota sense is contained in these stories from early times.

CONTENT:

TEXT OF EHANNI OHUNKAKAN

RESOURCES:

A. BOOKS:

1. Teacher Materials:

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McCreight, M.T. Chief Flying Hawk's Tales New York: Alliance Press, 1936.

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TITLE: TIOSPAYE

GRADE LEVEL: NINETH

LENGTH OF UNIT: THREE TO FOUR WEEKS

CONCEPT TO BE TAUGHT:

A LAKOTA PERSON IS BORN INTO A COMMUNITY OF INTER-RELATED PEOPLE BETWEEN WHOM EXISTS MUTUAL OBLIGATIONS AND RESPONSIBILITIES

OBJECTIVES:

1. The student will be able to list correctly the eight Districts which make up the Pine Ridge Indian Reservation.
2. The student will be able to give the origin of the name "Oglala Sioux".
3. The student will be able to name the seven divisions of the Teton Sioux nation, using the correct Lakota term.
4. The student will be able to give the correct definition of the term "tiospaye".
5. The student will name the four divisions of the Oglala Sioux Tribe at the time of the settling on the reservation.
6. The student will give the correct response to a question regarding the original homeland of the Oglala Sioux people.
7. The student will understand the English translation and use of the term "Wowahecon".
8. The student will understand the Lakota meaning of "IKCE".
9. The student will identify Chief Red Cloud as a member of the Oglala division of the Oglala Sioux Tribe.
10. The student will be able to distinguish between a District and a community.
11. The student will be able to give the correct English term of kinship and its Lakota counter-part for the following relationships:

Wicasa	Hoksila	Wiyan
Koskala	Tunkansila	Ate
Ina	Leksi	Tahansi
Takoza	Kola	Higna

12. The student will be able to describe the importance and translation of Ti and Wico-Ti.

ATTITUDES:

1. The student will understand that present-day Lakota communities are the result of various chieftains placing their relatives along creeks.

2. The student will be able to use the correct wowahecon in identifying his own relatives by blood, marriage, and the people in society-at-large.

3. The student will understand that respectfulness was the basis of Lakota life and has enabled the Lakota people to survive generations of hardship.

CONTENT:

TEXT OF TIOSPAYE

RESOURCES:

A. BOOKS:

1. Teacher Materials:

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Sandoz,Mari. These Were the Sioux.New York: Hastings House,1961.

TITLE: MAKOCE

GRADE LEVEL: NINETH

LENGTH OF UNIT: FOUR TO FIVE WEEKS

CONCEPT TO BE TAUGHT:

LAKOTA IDENTITY IS ROOTED IN THE LAND AND WITHOUT THIS THERE IS NOTHING.

OBJECTIVES:

1. Given a map showing various sites of historical importance, the student will identify the site of the signing of the Treaty of 1851.

2. The student will give a correct reponse when asked if Red Cloud actually signed the Treaty of 1868.

3. The student will be able to name the monetary and spiritual value placed by the Oglala Sioux chiefs on the Black Hills.

4. Given the date, June 25, 1876, the student will be able to give the significant reason for history marking this day.

5. Given the Lakota word Makoce, the student will be able to understand the English translation and to use the correct Lakota pronounciation.

6. The student will be able to describe the Sioux Appropriation Bill upon request.

7. The student will be able to define the following terms describing reservation lands; allotted land, tribal land, surplus land and submarginal land.

8. The student will name the Senator responsible for the introduction of the Allottment Act of 1887.

9. The student will be able to name the year in which land ceased to be allotted.

10. The student will be able to name at least three items that were received by 18 year olds as Sioux Benefits.

11. The student will be able to describe the term termination.

12. The student will be able to give a short history of the existence of the Aerial Gunnery Range on the reservation.

ATTITUDES:

1. The student will appreciate that the Lakota people have always looked on the land as their mother and themselves as her children.

2. The student should appreciate that certain lands in particular belong to the Lakota people and that without these lands the Lakota people cease to exist.

CONTENT:

TEXT OF MAKOCE

RESOURCES:

A. BOOKS:

1. Teacher Materials:

Brophy,William A. and Aberle,Sophie D. The Indian: America's Unfinished Business. Norman: University of Oklahoma Press,1966.

Brown,Dee. Bury My Heart at Wounded Knee: An Indian History of the American West. New York: Holt,Rinehardt & Winston,1970.

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B.FILMS:

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EBE Douglas IMC F-481 T. III-69

FS 970.3 Indians of the Plains:Present Day Life
Neuhse Douglas IMC F-481 T.III-69

FS 970.3 Tahtonka
Mau Douglas IMC F-239 T. III-69

TITLE: LAKOTA WOLAKEGNAPI

GRADE LEVEL: NINETH

LENGTH OF UNIT: TWO TO THREE WEEKS

CONCEPT TO BE TAUGHT:

A LAKOTA WAY OF ECONOMIC LIFE IS BASED UPON RECIPROCITY, ACCREDITING, AND HELPFULNESS.

OBJECTIVES:

1. The student will be able to name two different methods of hunting buffalo.
2. The student will be able to list at least four of the items made from the hide of a buffalo.
3. The student will be able to describe the procedure of dividing meat killed in a hunt amongst the lodges.
4. The student will be able to give at least two uses for the bones of the buffalo.
5. The student will be able to identify a use for discarded buffalo skulls.
6. The student will be able to explain the purpose of the buffalo dance.
7. The student will be able to identify the protector of young girls as the buffalo in ceremonies.

ATTITUDES:

1. The student will understand that despite changes in the Lakota people's means of support the values at the heart of their economic life remains the same.
2. The student will understand that economic values are rooted in the obligations the people experience to care for and be responsible for one another.
3. The student will understand that Lakota society had a well defined system for ranking of wealth which carried over the generations.

CONTENT:

TEXT OF WOLAKEGNAPI

RESOURCES:

A. BOOKS:

1. Teacher Materials:

Brophy, William A. and Aberle, Sophie D. The Indian: America's Unfinished Business. Norman: University of Oklahoma Press, 1966.

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2. Student Materials:

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Hofsinde,Robert (Grey Wolf). Indian Hunting. New York: William Morrow and Company,1962.

Maynard,Eileen and Twiss,Gayla. That These People May Live. Pine Ridge: Community Mental Health Program,1969.

TITLE: ITANCAN

GRADE LEVEL: NINETH

LENGTH OF UNIT: THREE TO FOUR WEEKS

CONCEPT TO BE TAUGHT:

THE LAKOTA PEOPLE RULED THEMSELVES THROUGH THE ITANCAN AND THE WAKICONZAS PRIOR TO THE ESTABLISHMENT OF THE TRIBAL COUNCIL UNDER THE INDIAN REORGANIZATION ACT

OBJECTIVES:

1. The student will be able to give a description of a man who was a wicasa itancan.
2. The student will be able to name the various types of men who were a part of the Council under the Itancan.
3. The student will be able to distinguist between the civil and military forms of government.
4. The students will be able to give at least two of the most important Woope of the Hunt.
5. The student will be able to give the name of the present day Agent of the Bureau of Indian Affairs.
6. The student will give a correct response to the existence of state jurisdiction on the reservation.
7. The student will be able to give the correct number of the members of the Oglala Sioux Tribal Council.
8. The student will be able to give the reason for the Major Crimes Act which was passed by Congress.

ATTITUDES:

1. The student will understand that the original government of the Lakota people was adequate and operated on the basis of unwritten laws.
2. The student will understand that the IRA passed by Congress established a new, artifical, government in which the Agent replaced the Itancan in position.
3. The student will understand the present Constitution and By-Laws passed under the IRA by the Oglala Sioux people.

CONTENT:

TEXT OF ITANCAN

RESOURCES:

A. BOOKS:

1. Teacher Materials:

Bad Heart Bull, Amos. A Pictographic History of the Oglala Sioux, ed. Helen H. Blish. Lincoln: University of Nebraska Press, 1967.

Brophy, William A. and Aberle, Sophie D. The Indian: America's Unfinished Business. Norman: University of Oklahoma Press, 1966.

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TITLE:: LAKOTA WOSKATE

GRADE LEVEL: NINETH

LENGTH OF UNIT: THREE WEEKS

CONCEPT TO BE TAUGHT:

LAKOTA GAMES ARE ENJOYED BY BOTH SEXES AND HAVE BOTH RECREATIONAL AND LEARNING PURPOSES.

OBJECTIVES:

1. The student will be able to describe orally at least two of the three most important values which a person would learn by playing Lakota games.

2. After gathering willow branches, the student will use a heating process and rawhide to make the implements for playing the man's game Tahuka Cangleska during a minimum of four class periods.

3. The student will particpate actively in the playing of a women's game of Tasiha during one entire class period and be able to describe this game afterwards.

4. The student will correctly use a spinning top and rawhide whip to play a boy's game of Canwacikiyapi during one class period.

5. After being shown a display of buckskin dolls, tipis, and cornhusk people dolls, the student will be able to describe the games which girls play.

6. The student will make a "playing hoop" for himself by using a willow branch and feathers and will wear it properly in his hair throughout team playing of the Tahuka Cangleska game.

7. The student will correctly name the English version of the Lakota children's games Tokelecon Kin Eceleconpi and Hosnasna Kicunpi.

8. The student will be able to describe Hosisipa and demonstrate the way to play this game.

9. Using a length of string twice his arm-length, the student will be able to create at least one of the following shapes: "cup and saucer," "diamond," "suspenders".

10. Using a length of string twice his arm-length, the student will create the figure of a "tipi" in the palm of his hand.

ATTITUDES:

1. Given the unit, Lakota Woskate, the student will appreciate that games and sports for both sexes were learning experiences in which the value of endurance, risk, excellence, respect and sportsmanship were taught.

CONTENT:

TEXT OF LAKOTA WOSKATE

RESOURCES:

A. BOOKS:

1. Teacher Materials:

Dorsey, James Owen. "Games of Teton Dakota Children," American Anthropologist, IV, 329-45, 1891.

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APPENDIX "B"

Curriculum Committee

Virgil Kills Straight; Oglala Sioux tribal member, Councilman on the Oglala Sioux Tribal Council; Director, Talent Search, Pine Ridge, South Dakota.

Emmanual Moran; Oglala Sioux tribal member, Principal, Oglala Community High School, Pine Ridge, South Dakota

Pat Red Elk; Oglala Sioux tribal member; Parent on the School Board of the Manderson Day School, Manderson, South Dakota.

Cordelia Red Owl; Oglala Sioux Tribal member; Teacher, Wanblee Day School, Wanblee, South Dakota

Kenneth Ross; Santee Sioux; Director, Indian Education for State of South Dakota, Pierre, South Dakota

Agnes Ross; Santee Sioux, Education Specialist, Bureau of Indian Affairs,Pine Ridge Agency, Pine Ridge, South Dakota

Julius Bad Heart Bull; Oglala Sioux tribal member; Chairman, Loneman School Board, Loneman Day School, Oglala, South Dakota

APPENDIX "C"

Name_____ Class_____ Date_____

Instructions:

The purpose of this questionaire is to measure the meanings of certain things to various people by having them judge them against a series of descriptive scales. In taking this test, please make your own judgements on the basis of what these things mean to you.

On each page of this questionaire you will find a different concept to be judged and beneath it a set of scales. You are to rate the concept on each of these scales in order.

Here is how you are to use these scales:

If you feel that the concept at the top of the page is very definite place you mark (X) in the space you choose.

Good ___X___ _____ _____ _____ _____ _____ _____ Bad

If the concept is almost definite, place your mark (X) in the space you choose:

Good _____ ___X___ _____ _____ _____ _____ _____ Bad

If you feel that the concept is sort of definite, place your mark (X) as follows:

Good _____ _____ ___X___ _____ _____ _____ _____ Bad

If you consider the concept to be nentral, place your mark in the center space:

Good _____ _____ _____ ___X___ _____ _____ _____ Bad

IMPORTANT:

1. Place your X marks in the middle of the spaces provided.
2. Be sure that you check every pair of words for each concept. Be not omit any.
3. Never put more than one mark on each line.

INDIAN

1. respected _____ not respected
2. sour _____ sweet
3. fortunate _____ unfortunate
4. plus _____ minus
5. relaxed _____ nervous
6. excited _____ calm
7. foolish _____ wise
8. complete _____ incomplete
9. stale _____ fresh
10. valuable _____ worthless
11. distasteful _____ tasteful
12. gentle _____ harsh
13. awful _____ nice
14. painful _____ joyful
15. good _____ bad
16. gloomy _____ cheerful
17. pleasent _____ unpleasent
18. meaningless _____ meaningful
19. important _____ unimportant
20. progressive _____ backward

SCHOOL

1. unpleasant _____ pleasant
2. calm _____ excited
3. minus _____ plus
4. nervous _____ relaxed
5. meaningful _____ meaningless
6. sweet _____ sour
7. unfortunate _____ fortunate
8. unimportant _____ important
9. backward _____ progressive
10. wise _____ foolish
11. incomplete _____ complete
12. fresh _____ stale
13. worthless _____ valuable
14. tasteful _____ distasteful
15. harsh _____ gentle
16. nice _____ awful
17. not respected _____ respected
18. joyful _____ painful
19. bad _____ good
20. gloomy _____ cheerful

ENGLISH

1. harsh _____ _____ _____ _____ _____ _____ _____ gentle
2. good _____ _____ _____ _____ _____ _____ _____ bad
3. joyful _____ _____ _____ _____ _____ _____ _____ painful
4. respected _____ _____ _____ _____ _____ _____ _____ not respected
5. nice _____ _____ _____ _____ _____ _____ _____ awful
6. pleasant _____ _____ _____ _____ _____ _____ _____ unpleasant
7. nervous _____ _____ _____ _____ _____ _____ _____ relaxed
8. sour _____ _____ _____ _____ _____ _____ _____ sweet
9. fresh _____ _____ _____ _____ _____ _____ _____ stale
10. plus _____ _____ _____ _____ _____ _____ _____ minus
11. unfortunate _____ _____ _____ _____ _____ _____ _____ fortunate
12. important _____ _____ _____ _____ _____ _____ _____ unimportant
13. backward _____ _____ _____ _____ _____ _____ _____ progressive
14. complete _____ _____ _____ _____ _____ _____ _____ incomplete
15. wise _____ _____ _____ _____ _____ _____ _____ foolish
16. excited _____ _____ _____ _____ _____ _____ _____ calm
17. worthless _____ _____ _____ _____ _____ _____ _____ valuable
18. distasteful _____ _____ _____ _____ _____ _____ _____ tasteful
19. meaningful _____ _____ _____ _____ _____ _____ _____ meaningless
20. gloomy _____ _____ _____ _____ _____ _____ _____ cheerful

WHITE PEOPLE

1. foolish _____ wise
2. complete _____ incomplete
3. respected _____ not respected
4. painful _____ joyful
5. good _____ bad
6. excited _____ calm
7. valuable _____ worthless
8. distasteful _____ tasteful
9. gentle _____ harsh
10. awful _____ nice
11. pleasant _____ unpleasant
12. gloomy _____ cheerful
13. stale _____ fresh
14. meaningless _____ meaningful
15. sour _____ sweet
16. fortunate _____ unfortunate
17. important _____ unimportant
18. progressive _____ backward
19. plus _____ minus
20. relaxed _____ nervous

LAKOTA

1. awful _____ nice
2. good _____ bad
3. valuable _____ worthless
4. relaxed _____ nervous
5. progressive _____ backward
6. gentle _____ harsh
7. foolish _____ wise
8. complete _____ incomplete
9. plus _____ minus
10. fo tunate _____ unfortunate
11. respected _____ not respected
12. gloomy _____ cheerful
13. sour _____ sweet
14. meaningless _____ meaningful
15. painful _____ joyful
16. pleasant _____ inpleasant
17. distasteful _____ tasteful
18. stale _____ fresh
19. important _____ unimportant
20. excited _____ calm

ME

1.	respected	_____ _____ _____ _____ _____ _____ _____	not respected
2.	gloomy	_____ _____ _____ _____ _____ _____ _____	cheerful
3.	sour	_____ _____ _____ _____ _____ _____ _____	sweet
4.	meaningless	_____ _____ _____ _____ _____ _____ _____	meaningful
5.	painful	_____ _____ _____ _____ _____ _____ _____	joyful
6.	pleasant	_____ _____ _____ _____ _____ _____ _____	unpleasant
7.	distasteful	_____ _____ _____ _____ _____ _____ _____	tasteful
8.	stale	_____ _____ _____ _____ _____ _____ _____	fresh
9.	important	_____ _____ _____ _____ _____ _____ _____	unimportant
10.	excited	_____ _____ _____ _____ _____ _____ _____	calm
11.	awful	_____ _____ _____ _____ _____ _____ _____	nice
12.	good	_____ _____ _____ _____ _____ _____ _____	bad
13.	valuable	_____ _____ _____ _____ _____ _____ _____	worthless
14.	relaxed	_____ _____ _____ _____ _____ _____ _____	nervous
15.	progressive	_____ _____ _____ _____ _____ _____ _____	backward
16.	gentle	_____ _____ _____ _____ _____ _____ _____	harsh
17.	foolish	_____ _____ _____ _____ _____ _____ _____	wise
18.	complete	_____ _____ _____ _____ _____ _____ _____	incomplete
19.	plus	_____ _____ _____ _____ _____ _____ _____	minus
20.	fortunate	_____ _____ _____ _____ _____ _____ _____	unfortunate

TIOSPAYE

1. joyful _____ painful
2. bad _____ good
3. gloomy _____ cheerful
4. unpleasant _____ pleasant
5. calm _____ excited
6. minus _____ plus
7. nervous _____ relaxed
8. meaningful _____ meaningless
9. sweet _____ sour
10. unfortunate _____ fortunate
11. unimportant _____ important
12. backward _____ progressive
13. wise _____ foolish
14. incomplete _____ complete
15. fresh _____ stale
16. worthless _____ valuable
17. tasteful _____ distasteful
18. harsh _____ gentle
19. nice _____ awful
20. not respected _____ respected

WAKANZA

1. gloomy _____ cheerful
2. bad _____ good
3. joyful _____ painful
4. not respected _____ respected
5. nice _____ awful
6. harsh _____ gentle
7. tasteful _____ distasteful
8. worthless _____ valuable
9. fresh _____ stale
10. incomplete _____ complete
11. wise _____ foolish
12. backward _____ progressive
13. unimportant _____ important
14. unfortunate _____ fortunate
15. sweet _____ sour
16. meaningful _____ meaningless
17. nervous _____ relaxed
18. minus _____ plus
19 calm _____ excited
20. unpleasant _____ pleasant

Name_____ Date_____

Class_____ School_____

Answer by circling the statement which you feel best describes your feelings. Circle only one answer.

1. a. Many of the unhappy things in people's lives are partly due to bad luck.

   b. People's misfortunes result from the mistakes they make.

2. a. One of the major reasons why we have wars is because people don't take enough interest in politices.

   b. There will always be wars, no matter how hard people try to prevent them.

3. a. In the long run people get the respect they deserve in this world.

   b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.

4. A. The idea that teachers are unfair to students is nonsense.

   b. Most students don't realize the extent to which their grades are influenced by accidental happenings.

5. a. Without the right breaks one cannot be an affective leader.

   b. Capable people who fail to become leaders have not taken advantage of their opportunities.

6. a. No matter how hard you try some people just don't like you.

   b. People who can't get others to like them don't understand how to get along with others.

7. a. I have often found that what is going to happen will happen.

   b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.

8. a. Many times exam questions tend to be so unrelated to course work that studying is really useless.

   b. In the case of the well prepared student there is rarely, if ever, such a thing as an unfair test.

9. a. Becoming a success is a matter of hard work, luck has little or nothing to do with it.

   b. Getting a good job depends mainly on being in the right place at the right time.

10. a. The average citizen can have an influence in government decisions.

    b. This world is run by the few people in power, and there is not much the little guy can do about it.

11. a. When I make plans, I am almost certain that I can make them work.

    b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.

12. a. In my case getting what I want has little or nothing to do with luck.

    b. Many times we might just as well decide what to do by flipping a coin.

13. a. Who gets to be the boss often depends on who was lucky enough to be in the right place first.

    b. Getting people to do the right thing depends upon ability, luck has little or nothing to do with it.

14. a. As far as world affairs are concerned, most of us are the victims of forces we can neither understand, nor control.

    b. By taking an active part in political and social affairs the people can control world events.

15. a. Most people don't realize the extent to which their lives are controlled by accidental happenings.

    b. There really is no such thing as "luck."

16. a. It is hard to know whether or not a person really likes you.

    b. How many friends you have depends upon how nice a person you are.

17. a. In the long run the bad things that happen to us are balanced by the good ones.

    b. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.

18. a. With enough effort we can wipe out political corruption.

    b. It is difficult for people to have much control over the things politicians do in office.

19. a. Sometimes I can't understand how teachers arrive at the grades they give.

    b. There is a direct connection between how hard I study and the grades I get.

20. a. Many times I feel that I have little influence over the things that happen to me.

    b. It is impossible for me to believe that chance or luck plays an important role in my life.

21. a. People are lonely because they don't try to be friendly.

    b. There's not much use in trying too hard to please people, if they like you, they like you.

22. a. What happens to me is my own doing.

    b. Sometimes I feel that I don't have enough control over the direction my life is taking.

23. a. Most of the time I can't understand why politicians behave the way they do.

    b. In the long run the people are responsible for bad government on a national as well as on a local level.

Name_____ School_____

Class_____ Date_____

Please mark each statement in the following way:
If the statement describes how you usually feel, put a check (✓) in the column "LIKE ME."
If the statement does not describe how you usually feel, put a check (✓) in the column "UNLIKE ME".
There are no right or wrong answers.

	LIKE ME	UNLIKE ME
EXAMPLE: I'm a hard worker.	✓	
1. I often wish I were someone else.		
2. I find it very hard to talk in front of the class.		
3. There are lots of things about myself I'd change if I could.		
4. I can make up my mind without too much trouble.		
5. I'm a lot of fun to be with.		
6. I get upset easily at home.		
7. It takes me a long time to get used to anything new.		
8. I'm popular with kids my own age.		
9. I give in very easily.		
10. My parents usually consider my feelings.		
11. My parents expect too much of me.		
12. It's pretty tough to be me.		
13. Things are all mixed up in my life.		
14. Kids usually follow my ideas.		
15. I have a low opinoin of myself.		
16. There are many times when I'd like to leave home.		
17. I often feel upset in school.		
18. I'm not as nice looking as most people.		
19. If I have something to say, I usually say it.		
20. My parents understand me.		

	LIKE ME	DISLIKE ME
21. Most people are better liked than I am.		
22. I usually feel as if my parents are pushing me.		
23. I often get discouraged in school.		
24. Things usually don't bother me.		
25. I can't be depended on.		

Name_____ School_____

Class_____ Date_____

ALIENATION FACTOR 1*

		Item
Strongly Disagree	Strongly Agree	Trying to figure out how to get ahead in life is just too hard.
Strongly Disagree	Strongly Agree	Things are changing so fast these days that one doesn't know what to expect from dat to day.
Strongly Disagree	Strongly Agree	I feel that I just can't do anything right.
Strongly Disagree	Strongly Agree	I often feel as if it would be good to get away from it all.
Strongly Disagree	Strongly Agree	It's getting harder and harder to have a happy family.
Strongly Disagree	Strongly Agree	In order to get along in the world it's best to do what you are told.
Strongly Disagree	Strongly Agree	Raising a small child today makes anyone worry a lot.
Strongly Disagree	Strongly Agree	These days a person must look out for himself since there is no one else to depend on for help.
Strongly Disagree	Strongly Agree	Most people don't know how much their lives are run by other people.
Strongly Disagree	Strongly Agree	Today a person can hardly do the things he would like to do.
Strongly Disagree	Strongly Agree	Sometimes I have the feeling that other people are using me.
Strongly Disagree	Strongly Agree	People are too busy to help each other today.
Strongly Disagree	Strongly Agree	There are so many problems to deal with today that sometimes I could just "blow up."
Strongly Disagree	Strongly Agree	People say so many different things that one does not know what to believe.

		Item
Strongly Disagree	Strongly Agree	There are so many ideas about what is right and wrong these days that it is hard to know how to live your own life.
Strongly Disagree	Strongly Agree	These days it's hard to make up your mind about anything.
Strongly Disagree	Strongly Agree	Sometimes I feel that I am not sure where I'm going in life.

Name_____ School_____

Class_____ Date_____

ACHIEVEMENT MOTIVATION FACTOR 1*

		Item
Strongly Disagree	Strongly Agree	I would like to do something really big.
Strongly Disagree	Strongly Agree	I like to take on jobs that others know are hard.
Strongly Disagree	Strongly Agree	I like to be able to do things better than other people.
Strongly Disagree	Strongly Agree	I'd like to be an expert in some job, or something else.
Strongly Disagree	Strongly Agree	I like to do things that other people find hard.
Strongly Disagree	Strongly Agree	I enjoy work.
Strongly Disagree	Strongly Agree	I enjoy doing hard work more than that which is easy.

APPENDIX "D"

TABLE 1

BASIC DATA FOR THE EXPERIMENTAL AND CONTROL GROUPS ON THE INITIAL TESTING

	EXPERIMENTAL GROUP I N: 15		EXPERIMENTAL GROUP II N: 14		CONTROL GROUP N: 19		
Variables	Mn.	S.D.	Mn.	S.D.	Mn.	S.D.	F[1]
Semantic Differential							
Indian	95.1	18.70	105.4	15.62	95.7	12.01	1.912
School	107.3	12.91	113.4	12.92	101.7	14.73	2.720
English	104.1	13.42	108.2	14.81	101.0	14.41	∠1
White People	89.3	14.54	93.2	18.37	87.1	17.77	∠1
Lakota	109.1	11.92	112.6	12.97	99.7	18.14	3.093*
Me	99.0	21.36	100.1	14.90	98.7	13.42	∠1
Tiospaye	101.7	16.62	96.0	19.42	92.1	12.38	1.120
Wakanza	92.8	15.04	93.2	10.51	92.1	15.48	∠1
Internal-External Control	9.9	2.63	11.0	2.42	10.7	2.30	∠1
Self-Esteem	48.8	14.01	48.3	17.17	48.2	9.77	∠1
Powerlessness	31.2	6.92	32.1	6.66	33.2	7.63	∠1
Achiev. Motiv.	12.6	5.91	11.8	4.81	14.5	4.04	1.365

* Indicates significance at .10 level

∠ Indicates is less than 1

[1] F-ratio across groups computed from single classification analysis of variance

TABLE 2

CORRELATION MATRIX FOR ALL VARIABLES OVER ALL GROUPS
ON INITIAL TESTING
N: 48

Variables[1]	Sch.	Eng.	W.P.	Lak.	Me	Tio.	Wak.	I-E	SEI	Po	ACH
Indian	37z	36y	41z	51z	56z	33y	35y	4	27*	-04	-07
School		70z	31y	65z	45z	45z	43z	08	30y	04	-07
English			31y	65z	45z	44z	39y	-04	19	22	-09
White People				16	33y	30y	20	-11	23	-10	-20
Lakota					51z	50z	38y	16	12	07	-07
Me						32y	38	06	51z	-20	-02
Tiospaye							06	21	25	10	-12
Wakanza								-10	08	05	-08
Internal-External Control									-03	18	-31
Self-Esteem										-13	05
Powerlessness											-14

[1] In all of the following tables variables 1-8 designate the Semantic Differential Scales. The Control Scales will be abbreviated I-E; Self-Esteem will be SEI; Powerlessness as Po and Achievement Orientation (Motivation) as ACH.

* Indicates significance at .10 level

y Indicates significance at .05 level

z Indicates significance at .01 level

TABLE 3

BASIC DATA FOR THE TWO EXPERIMENTAL GROUPS

	EXPERIMENTAL GROUP I N: 14		EXPERIMENTAL GROUP II N: 11		
Variables	Mn.	S.D.	Mn.	S.D.	F-ratio
Indian	94.1	16.00	99.6	16.36	<1
School	104.4	16.85	109.7	12.96	<1
English	92.4	15.90	106.9	10.50	6.249Y
White People	80.7	18.53	91.4	17.57	1.959
Lakota	96.1	15.21	112.1	14.80	6.435Y
Me	86.0	19.16	98.4	16.63	2.647
Tiospaye	93.1	20.10	113.8	10.28	8.946Z
Wakanza	98.7	17.15	95.4	12.62	<1
I-E	11.1	3.08	10.7	2.00	<1
SEI	47.5	21.83	51.8	19.75	<1
Po	31.1	7.82	32.7	8.14	<1
ACH	13.7	4.20	14.2	3.86	<1

Y Indicates significance at the .05 level

Z Indicates significance at the .01 level

TABLE 4

BASIC DATA FOR THE COMBINED EXPERIMENTAL GROUPS
FOR THE FIRST AND SECOND TESTINGS
AND COMPARISONS BETWEEN THE TESTINGS
N: 19

Variables	FIRST TESTING Mn.	S.D.	SECOND TESTING Mn.	S.D.	r_1	F-ratio
Indian	100.5	17.91	95.0	17.10	.25	<1
School	110.7	14.53	106.1	15.23	.03	<1
English	111.5	10.14	96.9	15.61	.09	11.70Z
White People	91.4	17.91	86.2	15.34	.39	<1
Lakota	112.6	11.01	103.7	17.13	.20	3.65 *
Me	102.2	16.97	87.7	18.36	.12	6.40Y
Tiospaye	98.2	16.81	101.5	19.17	-.23	<1
Wakanza	103.9	17.60	97.9	13.76	.23	1.39
I-E	10.8	2.42	10.9	2.66	-.13	<1
SEI	50.1	11.99	49.0	22.89	-.09	<1
Po	32.5	6.40	32.1	8.54	-.06	<1
ACH	11.2	4.95	13.3	4.17	.19	2.02

[1] The Correlation Coefficient indicates the correlation between the First and Second Testings.

* Indicates significance at .10 level

Y Indicates significance at .05 level

Z Indicates significance at .01 level

TABLE 5

CORRELATION MATRIX FOR COMBINED EXPERIMENTAL GROUPS FOR SECOND TESTING WITH THIRD TESTING

Variables	Sch.	Eng.	W.P.	Lak.	Me	Tio.	Wak.	I-E	SEI	Po	ACH
Indian	.26	.18	.37	.50y	.04	.29	-.23	-.17	.18	-.47y	.20
School		.50y	.15	.44*	.23	.66z	-.18	-.59z	60z	-.25	07
English			.49y	.20	.42	.56z	-.36	-.48y	.24	.08	.37
White People				.08	.57z	.31	.18	-.32	.08	.21	.15
Lakota					.29	.75z	-.08	-.10	.22	-.22	-.15
Me						.45*	.00	-.58z	.47y	-.05	.32
Tiospaye							-.15	-.40*	.55z	-.18	-.01
Wakanza								.29	.12	.28	.11
I-E									-.58z	.38	-.23
SEI										-.37	.28
Po											.38

* Indicates significance at .10 level

y Indicates significance at .05 level

z Indicates significance at .01 level

TABLE 6

BASIC DATA AND COMPARISONS OF ALL GROUPS FOR FINAL TESTING

Variables	EXPERIMENTAL GROUP I N: 11 Mn.	S.D.	EXPERIMENTAL GROUP II N: 10 Mn.	S.D.	CONTROL GROUP N: 16 Mn.	S.D.	F-ratio
Indian	93.0	14.90	108.7	8.46	93.4	14.55	4.544Y
School	102.4	20.17	108.2	5.96	96.5	17.85	1.467
English	97.7	17.53	105.6	9.19	92.6	14.34	2.343
White People	82.9	16.99	77.6	18.55	72.1	18.86	1.026
Lakota	101.8	18.75	112.8	7.39	99.9	15.99	2.150
Me	84.2	12.98	104.4	13.54	88.8	14.12	5.856Z
Tiospaye	90.0	23.92	101.7	18.82	92.7	15.36	<1
Wakanza	96.9	21.72	104.0	16.57	92.9	14.94	1.113
I-E	11.7	2.34	11.0	1.10	10.0	2.18	2.305
SEI	54.9	14.68	42.4	15.30	48.0	12.96	1.902
Po	34.6	7.28	35.1	4.66	30.9	8.40	1.240
ACH	13.9	5.76	11.7	3.90	15.9	4.34	2.322

Y Indicates significance at .05 level

Z Indicates significance at .01 level

TABLE 7

CORRELATION MATRIX FOR COMBINED EXPERIMENTAL GROUPS ON FINAL TESTING
N: 21

Variables	Sch.	Eng.	W.P.	Lak.	Me	Tio.	Wak.	I-E	SEI	Po	ACH
Indian	.24	.33	.11	.67Z	.54Z	.25	.53Z	-.31	.01	-.14	-.04
School		.14	.14	.64Z	.55Z	.64Z	.43Y	-.59Z	.27	-.25	.25
English			.04	.38*	.36	.02	.02	-.01	-.38*	.14	-.09
White People				.08	-.14	.20	-.03	.12	.10	-.38*	.04
Lakota					.53Y	.59Z	.71Z	-.50Y	.01	-.07	.18
Me						.48Y	.41	-.44Y	-.09	.02	.19
Tiospaye							.73Z	-.37*	.03	-.02	.35
Wakanza								-.27	-.05	.17	.18
I-E									-.45Y	.44Y	-.27
SEI										-.58Z	.36
Po											-.05

* Indicates significance at the .10 level

Y Indicates significance at the .05 level

Z Indicates significance at the .01 level

TABLE 8

BASIC DATA FOR THE COMBINED EXPERIMENTAL GROUPS
FOR THE SECOND AND FINAL TESTINGS
PLUS COMPARISONS BETWEEN THE TESTINGS
N: 19

Variables	SECOND TESTING Mn.	S.D.	FINAL TESTING Mn.	S.D.	$\sqrt{\ }$	F-ratio
Indian	95.0	17.10	101.3	14.39	.48	2.870
School	106.1	15.23	106.7	14.90	.67	<1
English	96.9	15.61	103.1	14.02	.32	2.440
White People	86.2	15.34	79.5	17.67	.23	2.014
Lakota	103.7	17.13	108.2	14.98	.46	1.367
Me	87.7	18.36	94.9	15.67	.51	3.408*
Tiospaye	101.5	19.17	95.7	23.12	.47	1.318
Wakanza	97.9	13.76	100.6	20.00	.35	<1
I-E	10.9	2.66	11.1	1.65	.56	<1
SEI	49.0	22.89	48.8	17.05	.58	<1
Po	32.1	8.54	34.3	6.18	.48	1.528
ACH	13.3	4.17	12.6	5.20	.40	<1

* Indicates significance at .10 level

TABLE 9

BASIC DATA AND COMPARISONS OF COMBINED EXPERIMENTAL GROUPS AND THE CONTROL GROUP ON INITIAL AND FINAL TESTINGS
N: 14 per group

	EXPERIMENTAL GROUPS[1]		CONTROL GROUP[1]		F-RATIOS		
	Initial Test	Final Test	Initial Test	Final Test	Groups	Testings	Interaction
Variables	Mn.	Mn.	Mn.	Mn.			
Indian	104.2	101.4	95.1	92.7	3.661*	<1	<1
School	99.3	110.4	101.6	97.1	<1	<1	2.574
English	105.3	100.5	101.5	93.7	1.206	2.838	2.781
White People	86.9	84.0	86.0	74.6	<1	3.837*	1.372
Lakota	111.1	109.9	96.9	99.1	5.890Y	<1	<1
Me	100.3	97.4	98.1	86.7	2.533	3.762*	1.318
Tiospaye	93.6	102.1	92.0	90.8	1.600	1.042	2.028
Wakanza	105.9	101.4	92.9	93.5	4.052*	<1	<1
Internal-External Control	10.7	10.9	10.6	10.2	<1	<1	<1
Self-Esteem	76.0	51.7	47.7	48.3	1.157	<1	<1
Powerlessness	29.4	32.1	32.8	31.1	<1	<1	1.049
Achiev.Motiv.	15.0	12.9	14.8	16.1	<1	<1	<1

[1] In a few instances single missing scores for a variable were replaced by the group mean for the particular testing.

* Indicates significance at the .10 level

Y Indicates significance at the .05 level